

Fig I.

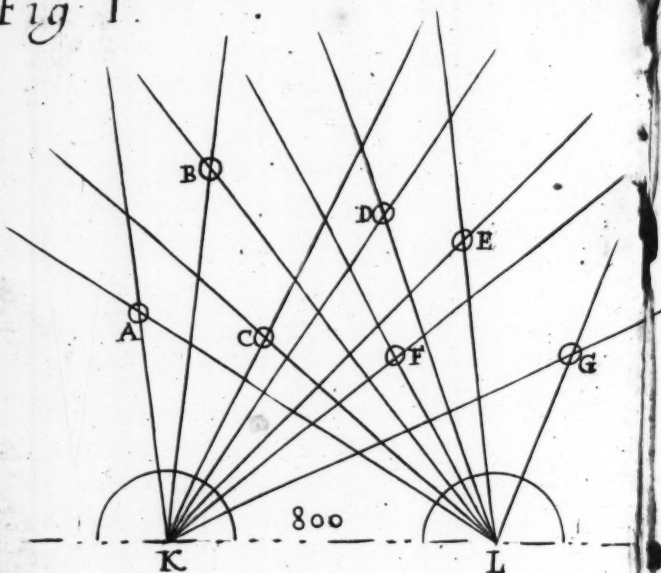


Fig: III.

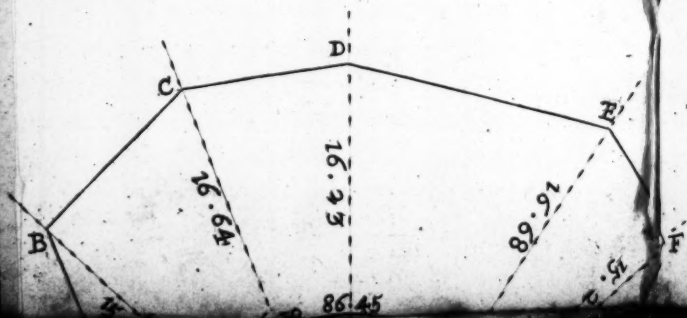


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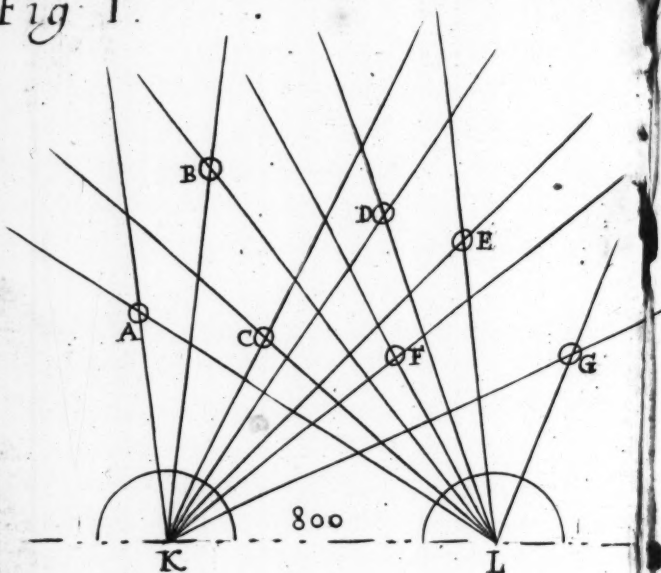


Fig. III.

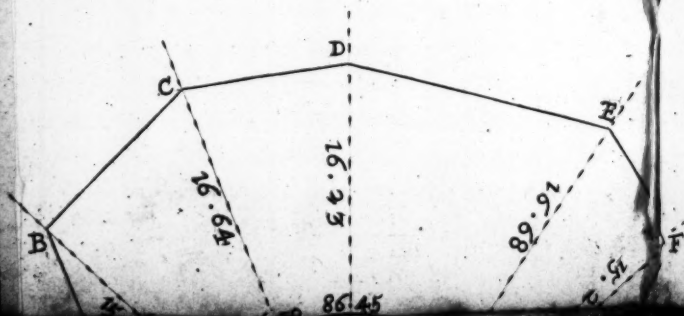


Fig: II

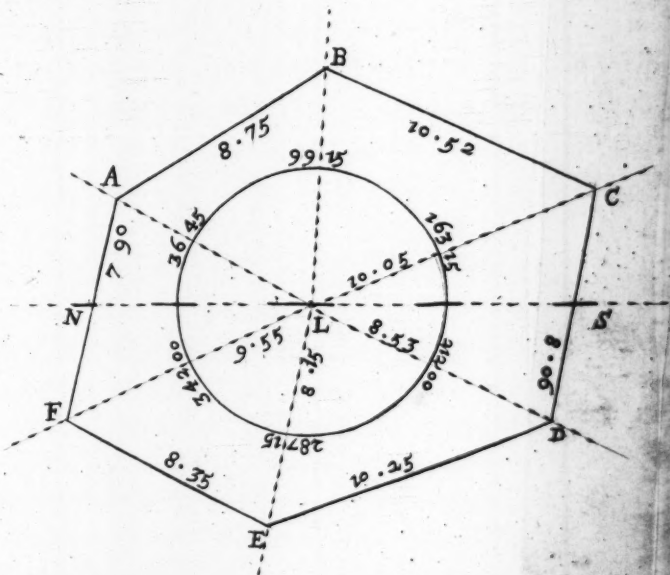
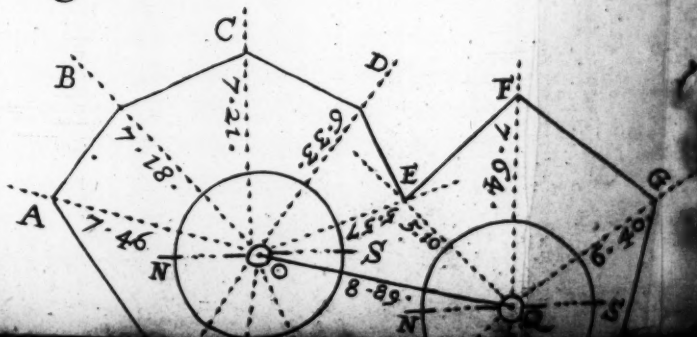


Fig: III



21

3090



2

PUBLICK
DEVOTION,
AND THE
Common Service
OF THE
CHURCH
OF
ENGLAND

Justified, and Recommended

To all honest and well meaning,
(however prejudiced) Dissenters.

By a Lover of his Countrey and
the Protestant Religion.

St. John 7. 51.

*Doth our Law judge any man, before it
bear him, and know what he doth?*

L O N D O N,

Printed for Ben. Took at the sign of the
Ship in St. Pauls Church Yard. 1675.

BOOK
D. V. 101

1591

H. C. H.

AND



A

Short Preface

TO THE

Courteous Reader.

THe Lawfulness and
experience of Set
Formes, especial-
ly in publique prayer, hath
been abundantly, and to very
good purpose, discoursed and
vindicated in many Trea-
tises already extant, and
therefore I shall not now
meddle at all with that ar-
gument. The gross neg-
lects, and contempts of some,
with

A Short Preface

with the disorders of others, as to the Common Service of the Church now in-joined, arise principally (as farr as my observation reaches) from the not understanding and weighing aright these two things.

First, the great necessity worth and benefit of publique worship, with those qualifications which most properly belong thereunto; and

Secondly, the sutable and excellent provision made for that performance by our present establishments as to every thing,

to the Reader.

thing, wherein a sober and understanding Christian, zealous of God's honour, *with* his own and others Salvation and welfare, can be concerned or gratified.

To remove therefore these noted obstacles of of Piety and Devotion out of the way, I make bold to offer unto you, my beloved Countreymen, this little Book, and earnestly importune you to read it over seriously, and consider of it impartially: And then I doubt not, but you will thankfully accept,
and

A Short Preface

and conscionably improve these charitable endeavours of one, that unfeignedly wisheth you all that good and happiness, which you desire your selves, and would gladly contribute his utmost to the helping you forward in that way, which leads most certainly and directly to the obtaining of it.

PUBLICK

(1)

PUBLICK DEVOTION,

AND THE

Common Service

OF THE

Church of *England*

Justified and Recommended.

Payer (according to that division of it, which suits my *present* purpose) is either *solitary*, by our selves alone, or *social* with others.

Solitary or *secreet* prayer is recommended to us, both by the *precept* and *example* of our *B. Saviour*; *Enter into thy Closet*, saith he, *and there pray to* Mat. 6.
B thy

*thy Father which seeth in secret,
and he will reward thee openly.*

Mark 1. 35.
Mat. 14. 23.

And thus did he himself (whom
to imitate is not only our duty
but perfection) oftentimes re-
tire to pray. Here the Soul may
freely powre forth it self unto
God Almighty in the penitent
confession and aggravation of
particular sins, and implore a
supply of *particular necessities*,
and return thanks for *particular*
 blessings, and intercede on the
behalf of *particular Friends and*
 Relations: And there is no place
but may be proper enough for this
performance, if other circum-
stances agree. *Whereforever thou*
 art thou mayst pray, saith S. Chry-
sostom, *for thou thy self art a*
 Temple consecrate unto God, and
 therefore needst not be to seek for
 a place. And S. Bernard to a
like purpose: *Use thy self*, saith
he, *as a Temple of God*. We find

Ad pop.
Antioch.

Meditate,

Isaac

Isaac meditating and praying in the Field, Job on the Dunghil, Hezekiah on the Bed, Jeremiah in the Pit, Daniel in the Den, our B. Saviour sometimes in the Mountain, sometimes in the Garden, S. Paul in the Prison, S. Peter on the House-top: And yet those, whose quality and condition admits it, may questionless find great advantage by the dedicating and setting apart some certain place as peculiar for their devotions, into which no other thoughts or business should enter.

See the
method
for Private
Devotion,
Part. I.

Prayer, *with others*, is either more *private*, as in a *Family*, or *publick* in & with a *Congregation*.

Touching the *former*, it is no doubt fitting and expedient for *every Christian Family* to behave it self as a *little Church*; and those that would have the blessing of God on their *hou-*

ses, should worship him care-
 fully there: taking up *Joshua's*
pious resolution, and practising
 upon it: *As for me, and my*
house (whatever others do) *we*
will serve the Lord. And 'tis
 not amiss to consider here, that
 the Apostle *S. Paul* seems to di-
 rect this Exhortation peculiar-
 ly unto *Masters*; Continue in
 prayer, and watch in the same
 with thanksgiving. And when
S. Peter admonisheth *Husbands*
 to a discreet and Christian de-
 meanour towards their *Wives*,
 upon this motive, *That your*
prayers be not hindered, he may
 well be thought to presuppose
 the observance of prayer, not
 only for, but with each other.

1 Pet. 3. 7.

But then, as to publick pray-
 er in and with the Congregation
 of Christians, because we live
 in an Age wherein it is strange-
 ly fallen both into neglect and

contempt, I am willing to treat more largely in it's commendation.

From this Religious Worship is Gods Temple call'd *the House* Isa. 56. 7. of Prayer; and they who could not come to pray *in* it, yet used Dan. 6. 10. to pray *towards* it.

Of this publick prayer we read in *Nehemiah*: *Ezra blessed the* Ch. 6. 6. Lord, the great God, and all the people answered, Amen, Amen; with lifting up their hands, and they bowed and worship'd the Lord with their faces to the ground: And of this the Prophet *Joel* speaks by special Commission from God; *Call a solemn Assembly, gather the people, assemble* Ch. 2. 15, 16. 7. the Elders; let the Priests, the Ministers of the Lord, weep between the Porch and the Altar; and let them say, spare thy people, O Lord.—

And this is, believe it, a most

AR. I. 12,
13. &c.

necessary part of the Communion of Saints in the Christian Church, as we may note their practise from the beginning. We have it storied remarkably of the first Christians: The Spectators of our B. Saviours Ascension, are said to return forthwith from Mount Oliver to Jerusalem; and when they were come in, they went up into an upper room (their then Oratory) where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the Brother of James: [that is, the eleven Apostles, who are said to have abode here, as the place of their constant and united devotions.] These all (saith the sacred Text) continued with one accord in prayer and supplication, with the Women, and Mary

ry the Mother of Jesus, and his Brethren: The number of names (or persons) together, was an hundred and twenty. And then of the three thousand Converts added to them; being once admitted into the Christian Church, it is said, They continued stedfastly (and that together) in the Apostles Doctrine and Fellowship, and breaking of bread and prayers. — Again, when S. Peter was in prison, prayer was made without ceasing (instant and earnest prayer) by the Church, unto God for him: and upon his deliverance, he came to the house of Mary, the Mother of John, whose surname was Mark, where many were gather'd together praying. And when S. Paul writes to Timothy the most necessary Instructions and Commands for the well ordering of those Churches whereof he was Bishop or

Act. 2. 42.

44.

Act. 12. 5.

Vers. 12.

Sicut imperatores Romani mandata dare Praefidis solebant: Ita Paulus in Timotheo mandata dat Episcopis. Grot.

1 Tim. 2.

1, 2 3.

*Hoc primum, in-**quit, pra-**scribo. Id**in locum**Doctrina**Apostolica**regula quâ**Ecclesia**universalis**imbuitur.**Præcepit*

Apostolus, imo per Apostolum Dominus — quam legem supplicationis ita omnium sacerdotum & omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit, in quâ hujusmodi orationes non celebrentur à populis Christianis Scriptor de vocatione Gentium. And again, vers. 8, 9 I will therefore that men pray every where (ἐν παντὶ τόπῳ, i.e. ubicunque conventus habebuntur, agit enim de publicis precibus. Preces Deo hodie non minus gratæ in quâvis Ecclesiâ quam in Templo Hierosolymitano Grot.) in every Church Assembly, after the manner, and to the purposes before suggested, lifting up holy hands without wrath and doubting (i.e. hatred towards men, and diffidence towards God) likewise also the women.

Now the more to endear unto us a due attendance upon the
common

common and joynt prayers of the Church, let it be considered.

First, that *This is necessary to approve our selves genuine members of the visible Church of Christ militant upon Earth.* Sheep of Christs Flock and Fold in distinction not only from the rest of the World. Out of which we are called; but also from *Schismatical Christians*, that Rent and Cut themselves off from this Communion. The expressions of *St. Jude* are very opposite to this purpose. *These* (saith he) *be they* Jud. 19. 20, 21. *which separate themselves, sensual, having not the Spirit.* (whatever boast they make of it) *but ye beloved* (in a way of distinction from *These*, that have this brand of *Schism* upon them) *building up your selves in your most holy faith, praying in the Holy Ghost, keep your selves in the*
Love

Not forsake Love of God, looking for the
ing the as-
sembling of mercy of our Lord Jesus Christ
your selves unto eternal Life.

together, as
the manner
of some

is — Heb.
10.25.

Quasi ma-
nufactā.

Hæc vis
Deo grata
est. Tertul.
Apol.

Vis unita
fortior.

Matth. 18.
19, 20.

Secondly, This joynt prayer
with the Church is of all other
the most prevalent; when we
come together, as Tertullian
speaks, in an holy combination, as
it were, to wrestle with God
and prevail for a blessing, be-
fore we leave him. This Sa-
cred force and violence is pleasing
and acceptable unto God, and the
more there are engaged in it,
still the more effectual. For if
where two or three are gather'd
together in Christs name, he is, ac-
cording to his gracious Promise,
with them to hear and answer
their requests in what they so a-
gree to ask of God; certainly,
where there are many Two's and
Three's, they have more assu-
rance of speeding from hence
then it will follow.

Thirdly

Thirdly, that we are extremely injurious to our selves and others by our neglects of this kind.

It was the saying of a Jewish Rab-

bi, that *whoever dwells in any City where there is a Synagogue or*

House of prayer, and prays not with the congregation there, is de-

servedly to be look'd upon and reputed an ill neighbour. The

reason is evident, he with- draws *his helping hand* from his

other neighbours. He with- draws, I say, *his helping hand,*

and that phrase I take from St. Paul to the Corinthians. *In*

whom we trust that he will deliver

us, you also helping together by prayer for us, that for the gift be-

stowed upon us by the means of many persons thanks may be given

by many on our behalf. — I can only wish there were not many

such *bad Neighbours* to be found every where ; and I might have

said

Quisquis incolit civi-
tem in qua
est syna-
goga. & in-
ibi non pre-
catur cum
cætu pub-
lico, is est,
qui meri-
to dici-
tur malus
vicinus.
Maimoni-
des. Lib. de.
Orat.

2 Cor. I. II.

said as well *bad subjects* to their King, and *bad friends* to the publick, by withdrawing their help from the common prayers of the Church, which, the more *united* they are, must needs prove, as hath been said, the more *available* to procure a blessing from Heaven. The Elders of the Jews in the Gospel concluded of the *worthy Centurion*, that he Loved *their Nation* in that he built them a Synagogue. And we may well presume, upon the *same score*. that they would have condemned such as *haters of their nation*, that resorted not therunto.

Fourthly, neglect here argues *and* proclaimes us to be of a very evil and irreligious temper; quite contrary to the character given us of the *man after God's own heart* the breathings of whose soul were evermore *passionate*

tionate this way, to the publick Ps. 26.

worship and service, I will wash
mine hands in innocency, saith
he. so will I compass thine Altar. O
Lord, that I may publish with the
voice of thanksgiving, and tell of
thy wondrous works, Lord, I have
Loved the habitation of thine
house, the place where thine ho-
nour dwelleth. — one thing have I Ps. 27.

desired of the Lord, that will I
seek after, that I may dwell in the
house of the Lord, all the dayes of
my Life to behold the Beauty of
the Lord, and to inquire in his
Temple. — As the Heart panteth Ps. 42.

after the water brooks so panteth
my soul after thee, O God; my
soul thirsteth for God, for the liv-
ing God. When shall I come and
appear before God? my tears have
been my meat day and night,
while they continually say unto me
where is thy God? when I remem-
ber those things, I pour out my
soul

Psa. 63.

soul within me : for I had gone with the multitude : I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day.—

Psa. 84.

O God, thou art my God, early will I seek thee : my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is, to see thy power and thy glory so as I have seen thee in the Sanctuary.— How aimiable are thy Tabernacles, O Lord of Hosts ! my soul longeth, yea even fainteth for the Courts of the Lord ; my flesh cryeth out for the living God. Blessed be they that dwell in thy house ! they will be still praising thee. A day in thy courts is better than a thousand, I had rather be a door keeper (would chuse rather to sit at the threshold) in the house of my God, then to dwell in the tents of wickedness.— I was glad when they

Psa. 122.

they said unto me let us go into the house of the Lord: our feet shall stand within thy gates, O Jerusalem: whether the Tribes go up, the Tribes of the Lord unto the Testimony of Israel, to give thanks unto the name of the Lord.

— And under the New Testament in like manner it hath been the commendation of devout and pious persons, to be assiduous worshippers of God in the Temple. Of Anna it is said, that she departed not from the Temple, but served God with fastings and prayers night and day. And of the Apostles, that they were continually in the Temple praising and blessing God. Luk. 2. 37.
Ch. 24. 53.

Lastly, It deserves further to be considered, that in God's house of prayer we have not only the advantage of engaging with many suplicants and joynt petitioners, but somewhat also from

from the place it self, consecrated and devoted with solemn prayers unto God, that he who heareth prayers would have a gracious regard unto, and bless those who shall there assemble to worship him. This was the part of Solomon's prayer, which God accepted and approved well of, at the dedication of the Temple.

1 King. 8.
30.

Hearken thou, saith he, unto the supplication of thy servant, and and of thy people Israel, when they shall pray in (or towards) this place and hear thou in heaven thy dwelling place, and when thou hearest forgive. Unto which God answers. Now mine eyes shall be open and mine eares attent unto the prayers that is made in this place; for now I have chosen and sanctified this house, that my name may be there for ever, and mine eyes and my heart shall be there perpetually.
And

2 Chron. 7.
15, 16.

And a like blessing, I doubt not, in some good degree may be expected still by us in every place set a part by prayer unto God's service, according to his gracious promise of meeting and blessing his people in every place, where His Name is recorded. We may confidently *Exod. 20.* look for a welcome treat from ^{24.} him in his own house. They shall be satisfied, saith the Psalmist, *Psal. 36. 8.* with the plentiousness of thy house. And I, saith God himself, will *Isa. 56. 7.* make them joyful in my house of prayer; even us Gentiles, as well as the Jews of old, for my house, saith he, shall be call'd an house of Prayer for all People.

Thus far I have propos'd some of those great engagements and encouragements we have unto publique and common Prayer. I will now subjoyn a brief account of the qualifications pecu-

C

liarily

liar'y requisite thereunto, that it may be acceptable and effectual; and this (as I have before digested the *motives*) in five particulars.

First, *Whosoever ministers in publique prayers must speak audibly and intelligibly to the Congregation*; for otherwise their devotion is idle, their understanding being un-employed, *They cannot say, Amen.* And where men draw near to God with their *Bodies* only, and honour him with their *Lips*, while their *Hearts* and *Souls* are removed from him, their *mind* and *affections* not engaged in his worship, instead of *pleasing* of him by such an hypocritical and more outside service, they do but *provoke* him. Here therefore we must condemn all those that either *whisper* or *mutter* over divine Service, so as the people

people cannot bear them, or
 put and buddle it over in such
 an hasty manner as the under-
 standing and devotion of the
 People cannot accompany or keepe
 pace with you. Here also we
 must needs reject and censure
 Prayers made in a tongue un-
 known to the Congregation, or
 such elevated straines and af-
 fected expressions, as are like a
 Language unknown to the
 people. The Apostle's dis-
 course to the Corinthians is suf-
 ficiently convincing as to this
 disorder. If the Trumpet give 1 Cor. 14.
 an uncertain sound, who shall
 prepare himself to the battail?
 so likewise ye, unless ye utter
 by the tongue words easie to be un-
 derstood, how shall it be known
 what is spoken? for ye shall
 speak into the air, and how shall
 he that occupieth the room of the
 unlearned say Amen at thy giving

of thanks, seeing he understandeth not what thou sayest? &c.

Secondly, The publique prayers require *Unanimity*, so we read of the first Christians

ACT. 2. 1.

They were altogether with one accord in one place, the multitude

ACT. 4. 23.

of them that believed were of one heart and one soul: and St. Paul severely chides the

I COR. II.
18.

Corinthians for discord in their assemblies, first of all, when ye come together in the Church, I hear there be divisions among you. The Christian-

Church is one body, animated and acted by one and the same spirit, worshipping one and the same God, professing one and the same faith and hope, and therefore we should at all times endeavour to keep the unity of the Spirit in the bond of peace; But then more especially, when we come together in the house of God

as brethren, and joint petition-
 ers to solicitate our heavenly Fa-
 thers blessing. St. Cyprian com-
 menting upon those words
 of our Blessed Saviour "I say
 "unto you that if two of you
 "shall agree on earth, touching
 "any thing that ye shall ask, it
 "shall be done for you of my
 "Father which is in heaven; for
 "where two or three are ga-
 "thered together in my name, St. Matth.
18.
 "I am with them.] Notes St. Cypr. de
unitate Ec-
clesiæ. f. 10.
 "judiciously from thence, that 11.
 "very much is ascribed not to
 "the multitude but to the una-
 "nimity of those that pray.
 "Christ first placed unity, pre-
 "mised the agreement of peace,
 "faithfully and firmly taught,
 "that we should agree together,
 "If two of you shall agree on
 "earth. But how can he agree
 "with any one, who agrees
 "not with the Body of the
 C 3 " Church

“ *Church it self* and with the
 “ *whole Brotherhood ?* How
 “ *can two or three of those be*
 “ *gather’d together in the*
 “ *name of Christ, who are*
 “ *manifestly separated from*
 “ *Christ and his Gospel ?* — So
 he urgeth the matter against
 the Novation schismatics that
 had *this two or three* much in
 their mouths ; and afterwards
 he adds. “ When Christ saith
 “ [where two or three are ga-
 “ ther’d together in my name,
 “ I am with them] He divideth
 “ not men *from the Church,*
 “ who did institute and make
 “ the Church, but upbraiding
 “ the perfidious with their dis-
 “ cord, and commending
 “ peace to the faithful, he
 “ shews, that he is more with
 “ *two or three praying unani-*
 “ *mously,* than with *never so*
 “ *many in dissention,* and that
 “ more

“ more may be obtained by
 “ the *agreeing* prayer of a few,
 “ than by the *disagreeing* pray-
 “ er of many.

Thirdly, This unanimity and consent should be testified by *bearing some part in the service*, or at the least giving an *heartly and audible Amen* to it, so was God's command under the Old Testament, *All the people shall answer and say Amen*, and accordingly we find the Deu. 27. people's practice. *All the people answered Amen, Amen*, Nehc. 8. so likewise the Apostle supposeth under the New in that reasoning of his, before referr'd to, *How shall he that occupieth the room of the unlearned say Amen?* And 1 Cor. 14. St. Hierom tells us, that in his time the devout acclamations of the Christian Church resounded like an *Heavenly Thunder*, now this same consent is

*Ad similitu-
 dinem Cœ-
 lestis toni-
 trui, Mer. in
 ep. ad Gal.*

testified more at large by repeating the prayers, and confessions, and praises together with, and after the Minister, or else bearing a part with him only by way of responsal in the service. And such is the pattern set us by the *Celestial Quire* of Angels, who sing *one to another, Holy, Holy, Holy*. Such the usage of the *Jewish Church*. *Miriam* the Prophetess, and the *Women* that went out after her with *Timbrels* and daunces, praising God upon his destroying the *Egyptians*, their persecutors, in the *Red-Sea*, answered each to other. And *Miriam* answer'd them, faith the Text, *sing ye to the Lord for he hath triumphed gloriously.* and so afterwards, when *David* returned from the slaughter of the *Philistines*, the women in their song's answer'd one to another

Isa. 6. 3.

Exod. 15.
21.

1 Sam. 18.
7.

nother saying, *Saul hath slain his thousands and David his ten thousand.* Upon Solomon's prayer, when the Glory of God filled the house *All the Children of Israel,* we read, *bowed their faces to the Ground upon the pavement and worshipped and praised the Lord, saying, for he is good, for his mercy endureth for ever.* A form we meet with often in the *Psalmes* and several times repeated in one and the same *Psalme*, being that most probably wherein the whole *Quire* joyned.

Thus in God's Temple did every one speak of his honour and was still praising of him. Of *Anna* it is recorded that she did *Answer* in her gratulatory confession to *Simeon*, that went before her therein. And the primitive *Christians*, as *Pliny* tells us, were wont to sing unto

2 Chron

7.3.

Chron. 16.

14.

Ps. 29. 9.

84 4.

Luke 2. 38.

ἀνθροποι-

γενεαί

confessione.

respondere.

Erasm.

* Quod soli-
ti essent sta-
tio die ante
lucem con-
venire car-
menque
Christo qua-
si Deo di-
cere secum
in vicem.
Plin. l. 10.
ep. 97.

unto Christ, as God, by course or
turnes, in the way of response
or alteration.

Eusebius speaking of certain
Religious Asceticks in Egypt, and
mentioning many things about
them from Philo Judeus, a-
mong the rest he notes those
sacred Hymns which were usua-
ly recited among Christians, and
that after this manner; i.e. One
with a decent modulation be-
gins the Psalm (as the precen-
tor) and the rest listening a
while in silence Chaunt forth
together by way of Eccho, the
latter words or clauses of the
hymns only.—Somewhat of this
kind hath been the continued
practice both of the Greek and
Latin Church.

Τὸς τέλει
σεῖσαι εἰω-
θότας πρὸς
ἡμᾶς ὑμ-
νοῦς. —
ἐν δὲ με-
τὰ ῥυθμῷ κοσ-
μίως ὁπ-
ψάλλον
τοὶ οἱ λοι-
ποὶ καθ'
ἡσυχίαν ἀκροῶμενοι, τῶν ὕμνων τὰ ἀκροτελένια
συνεξηχεῖσιν, Euseb. Eccl. Hist. l. 2. c. 17,

Fourthly the publique pray-
ers

ers call for a great portion of
External reverence. Here we
 must be sure to glorifie God in
 our *bodies* as well as with our
Spirits, the rather to declare
 and publiſh unto *others* our re- Pſal. 5. 7.
verent thoughts and eſteem of 89. 7.
his Maieſty, and excite the like in
them. As for me, ſaith David,
 I will come into thy houſe in the
 multitude of thy mercy, and in
 thy fear will I worſhip towards
 thy holy Temple. And again,
 God is greatly to be feared in the
 aſſembly of the Saints, and to
 be had in reverence of all them
 that are about him. Here there-
 fore the Apoſtle's golden Canon
 ſhould evermore take place.
 Let all things be done decently,
 and orderly, in good and comely
 faſhion, or gracefully, and ac-
 cording unto order, as the ori-
 ginal words impart. Thoſe
 ſlovenly and lazy poſtures, Mal. 1. 6.
 which

1 Cor. 14.

40.

εὐσχημό-

τως καὶ

κατὰ τὴν

which we should blush at before an earthly Prince or Governor, are most undoubtedly by vertue of this to be utterly banished the house of God. Let us have grace, saith the Apostle to the Hebrews, that we may serve God acceptably with reverence and Godly fear.

Heb. 12.
28.

Fifthly and lastly, nothing is here more beautiful and becoming than *uniformity*; when

Rom. 15. 6. we do all with one mind and with one mouth too, glorifie God,

Phil. 2. 2. and thus shew our selves to be like-minded, having the same love, being of one accord, and of one mind; when we testifie our cordial agreeing together by doing all the same thing, and using as much as is possible, the same gestures of devotion walking in the same rule or ca-

2 Chron. 7. non. Phil 3. 16. Thus it was in the Church of the Jews, as I
noted

noted before of *Solomon's time*,
under the *third* head, and so
likewise we find it afterwards.

All the people stood at Ezra's
opening of the Book of the Law, Nehem. 8.
and all the people answered A- 5.6.
men, Amen, with lifting up

their heads at his prayers, and
they bowed their heads and wor-
shipped the Lord with their face to
the ground. There is an ami-

ableness every where in Uni-
formity: we all commend and
admire it, and this latter age
hath well express'd it in their
Buildings; and therefore
should study to preserve & pro-
mote it likewise in the Spiritual PC. 133 r.

Building of the Church. Behold,
how good, and how pleasant, a
thing it is for Brethren to dwell
together in unity! to dwell even
together, as the Margin reads it,
and to witness as much by their
uniformity in the worship and
service

1 Cor. 14.
33.

service of God. Diversity of usages in one and the same assembly, occasion manifold disgusts and confusions, and God is not the author of confusion (tumult or unquietness) but of peace, as in all the Churches of the Saints, saith the Apostle.

Thus much premised in the Recommendation; and for the regulation of the publique prayers of the Church in the General, I shall next endeavour, as briefly as I can, to expose the most excellent provision made for the same by the Church of England to a more particular view.

And here I will not detain you with any prefatory discourse of the Reverend compilers of our Liturgy in the Reign of King Edward the sixth (some of whom not long after sealed the truth of their Protestant profession with their Blood) or with

with the relation of that *deserved esteem* it hath *since* found among the worthiest of men, both at *home and abroad*, only you may please to note with me *two things more generally*, which are not lightly to be pass'd over.

First, that *by this* *meanes* the *Communion of Saints among us* is *much enlarged*; for, while we joyn together in these Holy prayers and service, we have not only *that particular Congregation*, of which we are, but *all the Churches and assemblies of the Land* offering up with us the very *same respects and thanksgivings* unto God: and

Secondly, that *these Common-Prayers* have been devoted and consecrated unto God by the deliberate consent of all *estates of men among us, both Clergy and Laity*,
as

as a continual Sacrifice, & therefore not to be omitted without a kind of Sacrilege; and while we are performing of our duty herein, over and besides other graces, we give proof and testimony of that necessary vertue of our obedience to that authority; which in all lawful and honest things should evermore command us; a vertue, however slighted among many, of very great esteem in God's account, as we may observe in the story of the Rechabites, which he is pleased to recite with commendation, and upbraid his people the Jews with.

Jer 35:

But then as to particulars, nothing is able to speak so fully and effectually for our Church Liturgy as it self; and those who shall examine it throughout with due attention, and a sence of piety, will certainly pronounce,

pronounce, that hardly any thing more grate and edifying, or more accommodate to the ends of Christian communion could be appointed, or substituted in the room of it. To make which good now, I shall not think it labour lost (nor will the Reader judge it, I hope, an unpleasant or unprofitable entertainment) to run over the most considerable part of these our common devotions with some short reflections upon them.

We are no sooner come together in the house of God, but we are preparing for that spiritual and Heavenly work, we there meet about, by the recital of some pertinent Text of holy Scripture, and a pathetic admonition of the great and weighty ends and purposes of our coming thither: Namely,

“ To acknowledge and confess

“ felf our manifold fins, and
 “ wickedness.

“ To render thanks for the
 “ great benefits we have re-
 “ ceived at God's hand.

“ To set forth his most holy
 “ praise :

“ To hear his most holy
 “ word : and

“ To ask those things which
 “ are requisite and necessary,
 “ both for body and Soul.

Which *religious ends* of our
Church Assemblies, were they
 as they ought, *observed* and
consider'd by us, our *coming*
together would certainly be
 more for the *better*, than too
 usually it proves for want of
 attending hereunto.

1 Cor. II.
 17.

At the same time we are di-
 rected to *begin* all, as it becomes
sinful Dust and Ashes, approach-
 ing to the *Heavenly and Holy*
Majesty, with the *free and o-*
pen

pen confession of our guilt and unworthiness unto God; and that after a right and most Christian manner, that is to say with an humble, lowly, and penitent heart, that we may obtain forgiveness by his infinite goodness and mercy.

Upon which therefore follows a general confession of an admirable compofure to be said jointly of the whole Congregation accompanying the Minister upon their knees, with a pure heart, and humble voice, (thus Mat. 18. 19. Συμπωή-σασιν. to make up an holy Symphonie) in the arraighing and condemning themselves with their own mouths before their Almighty and most Merciful Father and Judge; begging of his forbearance, pardon, and grace according to the declarations of the Gospel, according to his encouraging promises to man-

kind in Christ Jesus our Lord.

2 Cor. 5.
18, 19.

Now after this confession, whilst we continue on our knees in the posture of penitents, the Priest, (to whom God hath committed the Ministry and word of reconciliation, and so given him power and commandment to declare and pronounce unto his people being penitent the absolution and remission of their sins) according to the sacred authority and commission given him from Heaven, stands up to your great assurance and comfort to pronounce the Divine absolution.

[By the way you see why the Priest alone is to do this, and why he stands at the doing of it, being an act of his peculiar authority.]

And having so done, very seasonably he awakens us to call upon God to grant us true

repentance and his holy Spirit,
 that we may be persons qualified for the genuine effect of that absolution pronounced, and demean our selves for the future worthy of it; that what we do at present may please God, and the rest of our life hereafter may be pure and holy, so that at the last we may come to his Eternal joy, through Jesus Christ our Lord. And then we to witness our hearty consent, and divers of the same, as in the end of our other prayers are to say, *Amen.*

The Scripture tells us that God hears not sinners, and if we we regard iniquity in our hearts, he will not regard our prayers; but if we confess our sins he is faithful and just to forgive us. — And therefore it is but meet that upon our first entrance on God's holy and solemn worship we fall down on our bended Knees,

confessing penitently, that we may be capable of his forgiveness, and have grounded hopes of speeding in all the requests we prefer unto him.

And when we have thus confessed, with that compunction of Soul and Godly sorrow, which becomes penitents, nothing certainly can be more joyous and acceptable than to hear the Gospel *absolution* proclaimed unto us, by one whom God himself hath authorized thereunto. Who would not hereupon esteem it his privilege to say, *Amen?* even so be it, Good Lord, unto thy servants according to thy word!

After this succeeds the Lord's Prayer, as the beginning of our most solemn Service, and that very fitly. For having penitently *confess'd* our sins we are encouraged by the

divine absolution to draw nigh
unto God as our Father, with
whom we cannot intercede at
any time more prevailingly
than in that blessed form of words
which his beloved Son our Hea-
venly Advocate hath drawn up
for, and recommended to our
use.

*Advocati
nostri ver-
ba proma-
mus. —*

*Quanto ef-
ficatius*

*impetramus
quod peti-
mus in*

*Christi no-
mine, si pe-
tamus ipsi.*

us oratione?

*St. Cyp in
Orat. dom.*

That most excellent prayer
is the foundation and pattern of
our other prayers, and there-
fore not amiss for us to begin
with it; and 'tis the most abso-
lutely perfect and comprehensive
of all others, and therefore not
amiss too to be joyned with and
conclude them, as sometimes also
it doth in the Church's Ser-
vice.

*Vide Ter-
tull. de O-
rat. c. 9.*

Nor need it to offend any
that the doxology, for thine is
the Kingdom &c. is at sometimes
omitted in the Rehearsal of it;
for so it is by St. Luke himself

Luke 11.

in his holy Gospel; and 'tis
the opinion of men both learn-
ed and judicious, that it is ra-
ther of *Ecclesiastical* than *divine*
authority, and added to St.
Matthæw out of the devotions
of the *Greek Church*, being
not found in the most antient
manuscript.

Grasm. in
Mar. 6. 13.

Job 1.6.

Ezek. 3.1.

Then a pious ejaculation or
two, being lift up both by Priest
and People unto God for *ability*
to praise him and *speedy succour*,
and *relief* from him against our
adversary the Devil, *who is*
where the Sons of God are met to-
gether to molest them, and at our
right hand (as at *Joshua's*) *to*
reject and hinder us.

Priest.

[O Lord open thou our lips.

Ans.

And our mouth shall shew forth
thy praise. Priest.

O God make speed to save us.

Ans.

Ans.

O Lord make hast to help us.]

We are all directed to stand up and give glory unto God, as it becometh Christians distinguished from Jews, Turks, Pagans or Infidels, and Hereticks, in that most Christian Hymns, and short abridgment of our Creed.

Glory be to the Father, to the Son, and to Holy Ghost.

As it was in the beginning, is now, and ever shall be, World without end, Amen.

The Mystery of the Holy Trinity, God the Father, Son, and Holy Ghost, into whose name we were baptized, is the sum of that Faith which is peculiarly Christian, and the glory of this Blessed and undivided Trinity is the great end of our lives, and ought to be the scope and aime especially of our Religions. Services.

Mat. 28. 19.

services. This admirable *Doxology* therefore is worthy of a frequent repetition in our directions, wherein we are obliged to celebrate the Glory of the *Tri-une* God, whom we profess to believe in and adore above all *Infidels*, and against all *Heretics*, old and new.

In the next place, as mindful of the Apostle's admonition that we be fill'd with the Spirit
 Epc^l. 5. 18. speaking to our selves in Psalms
 19. and Hymns, and Spiritual Songs, making melody in our hearts to the Lord, we are trained up, first to awaken, animate, and encourage one another to that work, and then to set upon the performance of it.

First, I say, to awaken, animate, and encourage each other to the work of *Psalmodie*. To that purpose the Priest exhorts, Praise ye the Lord and the People
 answer

swer *The Lords name be praised,*
 and then follows the *invitatory*
Psalm, called Venite, O come
Let us sing unto the Lord; let us
heartily rejoyce in the strength of
our Salvation, — O come let us
worship and fall down and kneel
before the Lord our maker.

—We have the most confide-
 rable motives so to do. *For the*
Lord is a great God, and a great
King above all Gods— For he is
the Lord our God, and we are the
people of his Pasture, and the sheep
of his hands.

—The *divine Majesty and bene-*
ficence, and our continual depen-
dence urge us strongly hereunto.
Let us therefore do it, and do it
cheerfully, and presently too in
the season for it; there is dan-
ger in delays and our Fathers
smarted on this account. To
day, if ye will hear his voice, har-
den not your hearts.—And then
 Secondly,

Secondly, that we may perform accordingly the *Psalms* of the day are to succeed in their order (unless upon such occasions, which have select and special ones appointed) that whole Book of sacred and inspired devotions being so divided by parts, as to be gone through every month.

Now these *Psalms*, as all other hymns, are regularly to be said or sung by course, the Priest or Minister one verse, and the people another, or (as the manner is in Cathedral and Collegiate Churches) one side of the Quire one verse, and the other side another, with the recital of our most Christian *Doxology* in the close of every Psalm. The Book of *Psalms* (as the Learned observes) is in the original of a peculiar composition in poetical form, and ought to have

See Dr. Hammond's
Pref to the
Psalms.

have it's use *seperate and distinct* from other scriptures, belonging to the whole Assembly not only as *naked hearers* but as *actors* also, bearing some part and share in the lauding God *by and with them*. Hezekiah in his Godly reformation *commanded the Levites to sing praise to the Lord with the words of David and Asaph the seer, and they, as we read, sang praises accordingly and bowed their heads and and worshipped: in what manner I pointed out before.* And thus hath our Church instructed us to teach and admonish one another in *Psalms, and Hymns, and Spiritual Songs, singing with grace (or gratitude) in our hearts unto the Lord, and that in the divine words of the sweet singer of Israel, and such like sacred Penmen.*

2 Chron.
29.30.

Col. 3. 16:

Now what can more fitly
declare

declare our *admonishing one another* than the rehearsal of these Psalms and Hymns *interchangeably and by course together*? and what can more pertinently demonstrate, that we do all this with *grace or gratitude in our hearts to the Lord*, (as the primitive Christians were accustomed to sing Hymns *by course* to Christ, as God) than the *Doxology added in the conclusion of our Psalms and Hymns*? Glory be to the Father, and to the Son, and to the Holy Ghost.

And what *posture*, I beseech you, more suitable for this our *Psalmodie* than that of *standing*, that by the *erection of our bodies* we may in some measure express the *elevation or lifting up of our minds to God*? and that the rather because this gesture is taken notice of in Scripture as most proper for our *lauds and thanks*.

*thanksgiving. Behold now praise
 the Lord all ye servants of the* Ps. 134. 1. 2.
*Lord, ye that by night stand in
 the house of the Lord, and again,
 O praise the Lord, laud ye the* 135. 1. 2.
*name of the Lord, praise it, O
 ye servants of the Lord, ye that
 stand in the house of the Lord,
 in the Courts of the house of our
 God. At this Office we read,
 All Israel stood in David's time;* 2 Chron. 7.
*and so long after the Levites
 call unto the people, stand up* Nehe. 9. 5.
and bleſs the Lord your God.

There is not certainly any ex-
 ercise more becoming Christi-
 an Assemblies in their publique
 worſhip of God, than thus
 in his Temple to be every one
 ſpeaking of his honour and praiſ-
 ing of him: *praise, ſaith the* Psal. 33. 1.
Pſalmiſt, is comly for the upright, 147. 1.
*and again, it is good to ſing
 praiſes to our God, for it is plea-
 ſant and praiſe is comly. And
 the*

the manner of performance could not be more decently, and to greater edification provided for, than is prescribed (by canon or custom) among us in all the points beforementione, were our hearts but once in tune for so sacred a work, and our practice more uniform, devout, and harmonious in the celebration of it.

After this holy exercise of reciting or chaunting forth the divinely inspired *Psalms* to the glory of God, and the building up each of other, follows a double lesson to be read for our instruction, the one commonly out of the *Old Testament*, the other out of the *New*, and at the close of each a devout *Hymn* of praise.

A Lesson we have out of both Testaments, that we may see their admirable agreement, that

that, in St. Peter's phrase, we may be mindful of the words ^{2 Pet 2. 3.} which were spoken before of the holy Prophets, and of the Commandment of the Apostles of our Lord and Saviour. But first out of the Old and then out of the New, that we may correspond with the Divine method, which first vouchsafed the Old and then superadded the New; and that we may observe the goodness of God to us in the Comments which the New hath made for us upon the Old. And what can be more to our benefit and advantage, then thus to hear the very Oracles of God in our own language? those excellent Sermons which Moses and the Prophets in the Old Testament, and Christ or his Apostles preached to the world by the immediate assistance of the Holy Spirit in the New? These

undoubtedly should always retain a preheminance in our thoughts beyond the discourses of other men ; for the *best of men's Sermons* are no farther divine than they agree *herewith*.

It was the priviledge and happiness of the *Jews*, ' that ' *Moses* and the *Prophets* were read in their *Synagogues* every *Sabbath* day. But behold a *greater* than *Moses* is *hear*, and *one* whom all the *Prophets* foretold of & pointed to. We have more-over *Christ* and his *Apostles* and so our "Ears are blessed with that in the accomplishment which the Holy men of old did long for, and expect to be in due time, but foresaw only afar off.

Luke 10.
23, 24.

All the close of these Lessons, as I said, are appointed *Hymns* or *Canticles* of praise, that we may learn in all things,
as

as our duty is, to give thanks,
and *having heard God speak*
from Heaven unto us, rise up,
as it becometh us, and laud his
name.

To this purpose in the morn-
ing follows the *Te Deum*, or we
praise thee, O God, we acknowledge
thee to be the Lord, &c.—'Tis
usually ascribed to *St. Ambrose*,
and *St. Augustine* joyntly. But,
who ever were the Pen men,
to be revered highly for its
antiquity and excellent composi-
on. 'Tis indeed both a *Creed*
containing the mysteries of our
Christian faith, and a most
solemn and worthy form of
thanksgiving, praise and adorati-
on, or else the *Benedicite*, or
Hymn of the three Children,
'O all ye works of the Lord
'bless ye the Lord, praise him
'and magnifie him for ever &c.
Wherein the whole Creation

is brought in as *conspiring together to celebrate* it's Maker. A sacred and ravishing hymn of praise, it is received with great esteem and veneration throughout the World. And by the way, if any chance to stumble, as some have done, at this manner of *Invocation*, as it were, or *Apostrophe* rather unto the several Creatures, they may find an unexceptionable pattern of as much in the *Psalms*. Or, if they skill not those words in the close "O Ananias, Azarias and Misael," they may please to take notice, that those were the most proper names of the three famous Confessors, whom the Prince of Nebuchadnezzars Eunuchs stiled Shadrach, Meshach and Abednego. Then after the second Lesson *Benedictus*, or Zacharie's Song upon the

Psal. 148.

Dan 1. 6, 7.

the birth of *John the Baptist*,
 the immediate forerunner of
 Christ. *Blessed be the Lord*
God of Israel, for he hath visit-
ed and redeemed his people, &c. Luke 1.68.
 or David's *Jubilate O be joyful*
in the Lord all ye lands &c. — Psal. 100.

In like manner after the E-
 vening Lessons, the Blessed
 Virging's 'Magnificent, or di-
 vine song of praise upon the
 bearing of Christ in her Womb,
my Soul doth magnifie the Lord, Luke 1.46.
 &c. — Or good old *Simeon's*
Nunc dimittis, upon the sight
 of Christ in the Temple 'Lord
 'now lettest thou thy servant
 'depart in peace according to
 'thy &c. — Or else *two excel-*
lent Psalms of praise, reflect-
 ing upon the extraordinary
 grace vouchsafed unto all men
 in the Gospel, and their obli-
 gations to laud him for the
 same, *Cantate Domino. O sing* Psal 98.

• *Gal. 67.*

unto the Lord a new Song, for he hath done marvellous things &c. And *Deus Misereatur*, God be merciful unto us and bless us &c. All of them either hymns most properly and peculiarly Christian, as *Te Deum*, *Benedictus*, *magnificat*, *nunc dimittis*; or very pertinent and accommodate in the general for the inflaming and expressing the devout affections of Christians towards God; as all the rest.

Matth. 10.
32.

Next in order succeeds the Creed or summary of our Christian faith, to be rehearsed joyntly both by Priest and People standing. And this is a piece of divine worship, not well to be omitted by Christians in their publique assemblies, so many texts of holy Scripture engaging them to an open profession of their Faith, as whosoever shall confess me before men him will I con-

confess before my Father which is
 in heaven. And if thou shalt *Rom. 10. 9,*
 confess with thy mouth the Lord ^{10.}
 Jesus, and believe in thy heart
 that God hath raised him from
 the dead, thou shalt be saved;
 for with the heart man believeth
 unto righteousness, and with the
 mouth confession is made unto Sal-
 vation. And That every tongue
 should confess, that Jesus Christ *Phil. 2. 11.*
 is Lord to the glory of God the
 Father, &c.

And this rehearsal of our
 Creed as fitly comes in after
 the reading of the Lessons out of
 holy Scripture; for as the A-
 postle saith "Faith comes by
 hearing: first hearing and then
 Faith. The foundation of our
 faith is the word of God, and
 this is the sum of what we learn *Rom. 10.*
 to believe in order to our salva-
 tion out of the Holy Scriptures.
 Whether the Apostles themselves

composed this Creed, every one contributing his symbol, I dispute not: 'tis enough for us, that it is according to their doctrine. And the Nicene and Athanasian Creeds are only explanations of the Apostolical, occasioned by the opposition made thereunto by Hereticks.

Jude 3.

And then this confession of our Christian faith, *the faith once delivered to the Saints which we are to contend earnestly for, is to be made standing, to signify our readiness to profess and resolution to adhere and stand to it.* Thus when we assert any thing with much earnestness we usually say, *This is the truth and we will stand to it.*

Ephes. 6.
11, 13, 14.

That also is the posture proper for Christian Souldiers, as St. Paul admonisheth.

After this, a pious salutation of Christian and mutual love interchanged

terchanged between Minister and People ;

Priest.

The Lord be with you :

Answ.

And with thy Spirit.

We are called upon again to *compose our selves for Prayer on our Knees*, with a " *Let us pray.* An wolsome form of words frequently used to *rouze and rally our sleeping and wandring devotions*, like that provision among the *Gentiles* in their sacred worship, who had a *Cryer* (as *Plutarch* somewhere reports) with a loud voyce to awaken them, saying, *Hoc age, mind and intend what you are about.*

And the Prayers begin with a short but pathetical *Litany*, or *supplication to the Holy Trinity* (in whom we have before professed our *faith*) for *Mercy.*

Then

Then succeeds the *Lord's Prayer*, for all the Disciples of Christ to joyn in, as he hath taught them to call upon that God, in whom they believe. Of which I have spoken before, and shall subjoyn a pharaphrase at the end of this treatise.

After this the *Minister* stands up again (to testifie the authority of his Function in making intercession by prayer with God) and he and the People together lift up several pithy ejaculations unto Heaven, 'for 'Mercy and Salvation, 'To 'King and Subjects, 'Ministers 'and People for peace and holiness.

Upon which follows more solemn prayers, 'The Collect 'for the day, for Peace and Grace in the morning; and in the Evening, 'That for aid against all perils of the night.
The

*The people
in this of.
fice some-
what re-
sembling
Aaron and
Hur that
stayed up
Moses his
hands
while he
prayed.
Exod. 17.*

The intercession for the King's Majesty, for the Royal Family, for the Clergy and People, for the High Court of Parliament, during Sessions, for all estates and conditions of men, and 'the general thanksgiving. Each of them of a grave, and pious, and profitable composition, and *worthy a more distinct consideration*, but that it would swell my discourse into a greater compass than I intend. Herein our Church seems plainly to have had before her eyes *that charge* 1 Tim. 2. *and command of St. Paul unto* 1. 2. *Timothy*, 'That first of all 'prayers, supplications, inter- 'cessions and giving of thanks 'be made for all men, for 'Kings and those in **A**uthori- 'ty.—

And then we *conclude our daily prayers with that excellent form*

form of St. Chrysostome, where-
 in we recognize the grace
 vouchsafed us with one accord to
 make our supplications unto God,
 and the divine promise to such
 who are so gathered together
 in his name be they but two or
 three, and thereupon, with faith
 and fervency and yet withal a
 becoming submission unto God's
 infinite wisdom, inforce afresh all
 our petitions, especially that we
 may so far know and acknow-
 ledge the truth of the Gospel
 here in this life, as to be conduct-
 ed by it unto life everlasting.

And we shut up all with that
 Apostolical form of impetrating
 a blessing at our departure, from
 the Holy Trinity and each per-
 son therein. * The grace of
 our Lord Jesus Christ and
 the Love of God, and the fel-
 lowship of the Holy Ghost be
 with us all evermore, Amen.

Thus

Thus have I briefly run over the *ordinary course of our daily Prayers*; One piece of our common Service: Farther I am willing to gloss upon, because it hath not that deserved value in the World, which ought to be set upon it: I mean the *Solemn Litany* appoinred for *Sundays* (the usual times of most populous assemblies) and for *Wednesdays & Fridays* weekly (which have been noted in the Antient Church for days of more than ordinary humiliation.)

The word *Litany* imports no more but a certain *form of most earnest supplication*; and such indeed is this prescribed, *wherein Priest and People are to strive together, as mutual helpers each to other, in the wrestling with God for a special blessing upon themselves and all others.*

This Prayer begins with the
invoca-

*invocation and adoration of the
 sacred Trinity, of each Person
 distinctly, and then of the three
 in Union according to our Faith
 of the undivided Deity of this
 holy and mysterious Trinity.
 As we are baptized, believe,
 and confess, so we worship and
 supplicate unto God the Father
 ' of Heaven, the Maker of the
 ' world, God the Son the Re-
 ' deemer of the world, and God
 ' the Holy Ghost proceeding
 ' from the Father and the Son;
 ' and having so done, with a
 repeated fervour renew again
 our requests unto this ' holy,
 ' blessed, and glorious Trinity,
 ' God the Father, Son, and Ho-
 ' ly Ghost, three Persons but
 ' one God; whom we most
 earnestly implore ' to have mer-
 ' cy upon us miserable Sinners;
 therefore miserable because sin-
 ners, and being Sinners eternal-
 ly*

ly miserable, unless we obtain mercy. Herein therefore we worthily imitate, and most Christian-like comment upon the *Publicanes prayer*, *God be merciful to me a Sinner.* Luke 18. 13.

And wretched Sinners indeed we are in a remarkable manner against each person of the sacred Trinity and so fitly instructed here to beg mercy from each Person distinctly.

We are Sinners against God the Father, the Maker of Heaven and Earth, by transgressing and violating the *Laws of his creation*, and demeaning our selves contrary to the *obligations of our creature state and relation to him.* I.

We are Sinners against God the Son, the Redeemer of the World, by *sighting of his love*, ungratefully requiting of his good will, opposing and offering 2.

ing despight unto him in all his sacred offices.

3. We are sinners against God the holy Ghost by withstanding his divine motions, stifling of his convictions and rejecting of his comforts.

To each therefore we are to confess our selves miserable sinners, and to have recourse to each for mercy and forgiveness, and to each also we may gather some encouragement to make our supplication in this distinct commemoration of them.

1. While we call upon God the Father of Heaven, who hath made us and all the World, we are encouraged to hope that he will have mercy on the work of his own hands and welcome us among his returning prodigals.

While we call upon God the Son the Redeemer of the world, who

who hath Eedeemed us and all mankind, we are encouraged to hope, that he will have mercy on those, whom he hath bought so dear, and purchased with his own most precious blood.

While we call upon God the Holy Ghost, whose office it is to Sanctifie, that he may comfort, and who seized on us for a Temple of God at our Baptism, we are encouraged to hope, that he will not reject and forsake us, when we submit our selves as Obedient and plyable subjects to be wrought upon and guided by him.

In this good encouragement there fore we proceed.

‘Remember not, Lord, our
 ‘offences, nor the Offences of
 ‘our forefathers, neither take
 ‘thou vengeance of our sins.
 ‘Spare us, good Lord, spare
 ‘thy people, whom thou hast

F

‘re-

‘redeemed with thy most precious blood; and be not angry with
‘us for ever. *Spare us good Lord.*

Thus did God himself appoint.

‘Let the Priests, the Ministers of
‘the Lord, weep between the
‘Porch and the Altar, and let
‘them say, spare thy people O
‘Lord — And who can follow a
better pattern? in allusion to
which therefore the Litany is
said in our greater Churches
regularly in the *midst* of the
Church, that is, between the
Porch and the Altar.

And here while we pray unto
God not to *remember* our sins
(*viz.* so as to impute them
to us, and punish us for
them: to lay them to our charge
and take vengeance on their ac-
count) we also bring to mind
the sins of our *progenitors*, which
some or other of us too com-
monly walk in, and deprecate
their

their evil effects, which may
 otherwise justly entail a curse
 upon their *Posterity*. So we
 are instructed from the *second*
Commandment, that God vi- *Exod. 20*
 siteth ' the iniquities of the fa-
 'thers upon the Children, and
 accordingly we read that, 'not-
 'withstanding all the good acts
 'of King *Josiah*, yet the fierce- *2 Kings 23*
 'ness of Gods, wrath was not
 'turned away, wherewith his
 'anger was kindled against *Judah*
 'for the provocations of *Ma-*
 'nasseh his Grandfather's reign:
 Thus therefore we find it in
 the *Levites confession* our Fathers
 'dealt proudly and hardened *Neh. 9:16*
 'their necks and refused to o- *17:34*
 'bey, neither were mindful of
 'the wonders thou didst among
 'them,—neither have our Kings
 'our Princes, our Priests, nor
 'our Fathers kept thy law. And
 so in *Daniel*, 'O Lord, to us

Dan. 9. * 'belongeth confusion of face, to
 'our Kings, and to our Princes
 'and to our Fathers — So well
 grounded is this prayer 'Re-
 member not, Lord, our offences
 'nor the offences of our fore-
 'fathers.

And mark the *Christian mo-*
desty we are trained up unto,
first to beg *sparing* mercy, and
 then *deliverance* from that e-
 vil we have deserved to smart
 under. First 'spare us, Good
 Lord, and then as it follows,
 'Good Lord deliver us, so be-
 fore in the *Confession*. 'But
 'thou O Lord have mercy up-
 'on us miserable offenders.
 'Spare thou them, O God,
 'which confess their faults.
 'Restore thou them that are pe-
 nitent. Thus are we taught
 to look upon our selves as con-
 demned malefactors under the
 sword of divine Justice lift up,

as it were, over our heads, and ready to strike the fatal blow, and therefore earnestly to supplicate in the first place that we may be *spared*; as the Psalmist, 'O Pf. 39.
' spare me a little, that I may recover my strength before I go hence and be no more seen. and then that we may be *delivered*; as the same Psalmist, Pf. 40.
' O Lord, let it be thy pleasure to deliver me. And This according to the full extent of that clause in the Lord's prayer 'deliver us from all evil, upon which the following passages of our Litany are an excellent comment.

' From all evil and mischief.
(that is to say)

' From sin.

' From the Craft and assaults
' of the devil.

' From thy wrath (here in this world, and so all those plagues
and

and judgments which flow from
thence,) &c.

‘From everlasting damnation
(hereafter)

‘Good Lord deliver us !

Note the order of this enumeration. The first and greatest evil we look upon is *sin*; and the Grand abettor of sin is the *Devil*; and therefore first we pray against *sin* and all the *Devil’s* crafty assaults; and then against the punishment due unto sin, *Gods wrath* in the present life, and *everlasting damnation* afterwards. And agreeably to this method we proceed further.

First to deprecate *sin*, and beg deliverance from it, more particularly ‘From all blindness
‘of heart, from pride, vain-
‘glory, and hypocrisie, from
‘envy, hatred and malice, and
‘from all uncharitableness; from
‘for-

‘fornication and all other dead-
 ‘ly sin. — that is, ‘from all
 ‘filthiness of the *flesh and Spi-* 1 Cor. 7. 1.
 ‘rit.

Secondly, considering that
 the Devil assaults us craftily
 by the *world*, we inhabit and
 converse in, and by the *Flesh*
 we are clothed with, we add
 further, ‘And from all the de-
 ‘ceits of the world, the *Flesh*,
 and the Devil.

In the next place we depre-
 cate *those wasting judgments*
which are of a most direful and
pernicious effect both upon our
selves and others, whereto yet
 our sins have justly exposed us.
 ‘From lightning and tempest;
 ‘from plague, pestilence, and
 ‘famine; from battle, and mur-
 ‘der, and from sudden death.
 And for a greater *Security a-*
 gainst those and the like ca-
 lamities.

Fourthly

Fourthly, we pray against
*such publique and crying sins by
 name, as carry also punishments
 in their very bowels, dangerous
 to State and Church, to both to-
 gether.* From all sedition,
 privy conspiracy, and rebell-
 ion; from all false doctrine, he-
 resie, and schism; from hard-
 ness of heart, and contempt
 of thy word and command-
 ment. —

From all these evils now we
 pray to be deliver'd, and are en-
 couraged to hope that God will
 here these our prayers, by ver-
 tue of the *holy actions and Pas-
 sion of Christ our Saviour.* We
 have no merits of our own to
 plead with God; but every
 thing that Blessed Person *did
 and suffer'd* had, we know, its me-
 rit, and ought to have its effica-
 cy upon us. These undertakings
 therefore of Christ we com-
 memorate

memorate before God particularly, (and the *more particularly the better*) praying to Christ that we may reap the benefit of them all, and for the sake of what he hath *done and suffer'd* for us in our nature (by those *See Dr. Jackson on the Creed l. 9. s. 1.* sufferings of his especially, where *by he was consecrated to be our* compassionate High-Priest) we may be *spared and delivered*; importuning him, *by all that he hath already done, yet to do more for us*; and that we may rightly, and effectually *use and apply*, all that he hath done and suffer'd upon our account. This is the *most Christian* importance of that of our Litany, which some both spightfully and blasphemously have Nick-named *conjuring*.

“ By the Mystery of thy holy incarnation; by thy holy
 “ Nativity and Circumcision;
 by

“ by thy Baptisme, Fasting, and
 “ Temptation; *Good Lord de-*
 “ *liver us.*

“ By thine Agony and bloo-
 “ dy Sweat; by thy Cross and
 “ Passion; by thy precious
 “ Death and Burial; by thy
 “ glorious Resurrection and As-
 “ cention, and by the coming
 “ of the Holy Ghost, *Good Lord*
deliver us.

We pray unto Christ here,
 that those several steps of his can-
 descention and performances, for
 us may not be in vain as to our
 perticulars, but applyed to our
benefit and behoof in the merit
and success of them: That we
 may be spared and delivered,
upon the score and by the means,
 or through the saving method of
 all those acts and Passions of his.

Rom. 7. 24,
 25.

The Apostle St. Paul having
 cryed out, *O wretched man*
that I am, who shall deliver me
from

from the body of this death; adds immediately upon it, *I thank God, through Jesus Christ our Lord.* And we in like manner having owned our selves miserable sinners, are here instructed to pray and hope for deliverance, only by and through the same Jesus Christ our Lord.

Nor is there any other name given under Heaven, whereby we must be saved. Act. 4. 12.

But then that we may be sure to store up a blessing for our selves in all times and seasons, wherein we stand most in need, *substantial help and relief* in every necessity, we add. Heb. 4. 16.
Εὐχαριστοῦ
συνήμαρ

“In all time of our tribulation;
“in all time of our wealth;
“in the hour of death;
“and in the day of judgment.”

*Good Lord deliver us
That is, now in this life in all
estates*

estates and conditions, at our departure hence, and our solemn dismissal at the last and great day to our eternal and unalterable place of abode for ever.

At the present we have either the temptations and miseries of *tribulations*, or the cares and snares of *prosperity* surrounding of us. At the *hour of death* we quit this state of our probation upon earth, and then is our greatest *Agonie*; and at the *day of judgment* we are to have our *final doom*, so that if we escape in *all these times* we are certain to do well, and be happy for ever. Here therefore we should be sure to add a most *attentive, deliberate, and earnest*, *Good Lord deliver us.*

Thus having continued our *deprecations* against all evil: our *supplications and petitions* for all good follow orderly; and those
not

not only for our selves, but others also, whom we are taught and obliged to pray for. Having first deprecated God's wrath and displeasure, we gather encouragement to add, in the hopes of divine mercy through what our Blessed Saviour hath done and suffer'd for us, *We sinners (but now penitents) do beseech thee to hear us O Lord God. —*

Now hear we pray

First, for the *Catholick Church*, the *holy Church of Christ universal*, dispersed throughout the World, as *Ephr. 4.4* members our selves of that one body, *That it may please thee to rule and govern thy holy Church universal in the right way.*

And them for *our own Church* in particular, a considerable part of that universal, and herein,

herein, as duty binds us.

First for the *King's Majesty* as *supream*, for his *security* and *furtherance* in *grace* and *godliness*, and *divine protection* and *success* evermore to attend him against *all his Enemies*.

Secondly, for his *Royal relations*, that they may all be *blessed* and *preserved*.

Thirdly, for the *Clergy* of *all orders*, *Bishops*, *Priests* and *Deacons*, that they may be *qualified* both for *Preaching* and *Living* as becomes their *sacred function*.

Fourthly, for the *chief heads* of the *Laity*, the *Lords of the Council* and *all the Nobility*, that they may be *indued* from above with *grace*, *wisdom*, and *understanding*, that so they may know, what concerns the *publique interest* in their *respective trusts*, and keep a good *conscience* in the same

Fifth-

Fifthly, for all *Majestates*, the *Ministers of Law and Justice*, that they may, as they stand obliged, and is expected from them, *execute justice impartially, and maintain truth.*

Sixthly, for the *People*, that God would vouchsafe to *bless and keep them.* And then,

Seventhly, not only for our *one Church*, but *Nation*, and therewith all other *Nations*, that wars may cease throughout the *World*, and they may have the great & valuable blessings of *unity, peace and concord.*

Eighthly, for our *selves* in particular, that, whatever be the fate of our times and estates in this *World*, we may have an *heart to love, and dread God, and diligently to live after his Commandments.* So shall we be sure to provide for our own *greatest interest and security.*

Next

Next, we are more especially mindful of the congregations of Godly and Christian people assembled together, as we our selves are, that God would vouchsafe the increase of his grace to them, that they may hear weekly his word and receive it with pure affection, and not be hearers only, but doers of the same, bringing forth the fruits of the Spirit.

And here we forget not to compassionate the case of those who are misled and seduced from the publique assemblies of their Christian brethren; and therefore pray, 'that it 'may please God to bring into 'the way of truth all such as 'have erred and are deceived.

And at the same time mindful of our own and others danger, the temptations and assaults wherewith we are apt to be soiled,

ed, and *some of our own number*
have been overtaken, we add
 ' that it may please thee to
 ' strengthen such as do stand,
 ' and to comfort and help the
 ' weak-hearted, and to raise
 ' up them that fall, and finally
 ' to beat down Satan under our
 ' feet.

And then we *enlarge our*
Christian sympathy to the sad
conditions of all sorts of miserable Rom. 12.
 people, that we may according ¹⁵
 to the command, ' *mourn with* Heb. 13. 3.
 ' *those that mourn*, and ' *re-*
member others, as being our
selves likewise in the body. ' That
 ' it may please God to succour
 ' help, and comfort all that are
 ' in any danger, necessity and
 ' tribulation. ' To preserve tra-
 ' vellers from the many perils
 ' of Land and Water. ' Wo-
 ' men in their afflictive and ha-
 ' zardous labours, sick Per-
 G sons

' sons amidst their languish-
 ' ments, young Children ex-
 ' posed to manifold dangers and
 ' shew pity upon all prisoners
 ' and captives, into whose Soul
 ' as into *Joseph's*, the Iron en-
 ' ters. ' That he would please
 to defend and provide for the
 ' Fatherless Children and
 ' Widows, and all that are de-
 ' solate and oppressed. *The most*
helpless and forlorn among men.

And that we may be sure to
 leave *none* out of our prayers,
 ' That he would have mercy
 ' upon *all men*, according to
 the exigent of their state.

But among all men, that
 we may be sure not to forget
 the *most Christian* precept of
 Math. 5. 44. *loving and praying for our ene-*
mies, we add, ' that it may
 ' please thee to forgive our ene-
 ' mies, Persecutors and Slande-
 ' rers, and to turn their hearts.

And

And then we return again to pray for *our selves*; and having asked before *an heart to love and dread God*, and lead a *vertuous and holy Life* in obedience to his commands, we come to *our daily bread*, and acknow'edging our dependence upon God for the same, the many *casualties* whereto the meanes of our subsistence lie open, and his *over-ruling providence* in all things, who alone can *give* us the fruits of the earth in their season, and *preserve* them to our use, and make them *kindly and available* to our good, We pray, 'that it
'may please thee to give and
'preserve to our use the kindly
'fruits of the earth, so as in
'due time we may enjoy
'them.

That is every day our daily bread, the food Convenient for us.

And then calling back to mind, *how justly our iniquity may turn away all good things from us, and that nothing but repentance can qualifie us for mercy, and no repentance will pass for unfeigned without amendment of Life* attending of it, we beg of God 'to give
 'us this true repentance,
 'and to forgive us all our sins,
 'negligences, and ignorances,
 'and to endue us with the
 'grace of his holy Spirit to a-
 'mend our lives according to
 'his holy word.

Lastly, to quicken our devotion, the nearer we are to the conclusion of this our Litany, the shorter, and livelier, and more passionate grow our petitions.

'Son of God, we beseech
 'thee to hear us.

'O Lamb of God, that
 'takest away the sins of
 'the

'the world (by the sacrifice
'of thy selfe).

'Grant us thy peace.

'O Lamb of God that takest
'away the sins of the world
'(by thy continual intercession)

'Have mercy upon us

'O Christ (thou who art the
anointed of God, designed, com-
missioned, and sent on purpose
to be our *Messiah and Saviour*,
our *Mediator and Advocate*)
'hear us &c.

This Litany, you see, is not
one continued prayer, but divid-
ed between Minister and people
with many pithy and significant
ejaculations to the mutual relief
of each other's devotion. And
those that quarrel with it,
however witty they may seem
'tis justly to be feared, are not
reconciled, as they ought, unto
Christianity it selfe, the princi-
pal branches of which are faith

and love, whose genuine sentiments and breathings are so visible throughout this wholesome form of most earnest supplication, a right and true faith, I mean, in the sacred Trinity, and a well-regulated love towards God, our selves, and all the world. In a word the perfection of it is such, (as an able person hath upon due consideration resolved us) that it upbraideth with error or somewhat worse them whom in all parts it doth not satisfie.

Mr Hooker
Eccl. Pol.

There are many other considerable parts of our Church Liturgy which I have said nothing of. The whole Communion service, and therein the Ten Commandements with devout petitions for pardon and grace, at the end of each of them, the Collects, Epistles and Gospels, besides Prayers and Thanksgivings

ings proper to sundry days and occasions, and most excellent provisions for the fruitful celebration of both the Sacraments, for Catechising, confirmation, matrimony, visitation of the sick, burial of the dead, Churching of women after Child-birth, and the beginning of Lent, with the formes appointed for the making, ordaining, and consecrating Bishops, Priests and Deacons. But it shall suffice thus far to have given a taste and relish to excite and whet your appetites to all the rest; and our Churches services, as I conceive wants nothing so much as a good will and spiritual appetite in those that frequent it.

Onely now I will take leave to shut up all with some short remarks upon the whole. And.

First observe, I beseech you

with me from what hath been declared, the great prudence of this Church in the intermixing of such a profitable variety of holy exercises interchanged each with other to prevent all weariness, and that our souls, if piously disposed, may delight themselves with taking a turn in so many different walks of devotion. 'first
 'having the words of exhortation, and Then 2. Confessing
 'our sins. and Then 3. Attending to God's absolution, and
 'Then 4. Solemn prayer, and
 'Then 5. Quickning of each other to set forth the divine
 'praises, and 6. Teaching and
 'admonishing one another in
 'Psalmes, and Then 7. Listening
 'to what God hath said unto
 'us in his holy word both of
 'the Old and New Testament;
 'and when we have so done 8.
 'blessing of his name with Sa-
 'cred

' cred Hymns and *Then 9.* Pro-
 ' fessing our Christian Faith in
 ' the chief Articles of it, and
 ' *Then 10.* Composing our
 ' selves again to prayers with
 ' thanksgiving, to prayers of
 ' a diverse make and constitution,
 ' of different kinds and forms; some
 ' continued, some interlocutory;
 ' some shorter, some longer;
 ' deprecations, appreciations, inter-
 ' cessions — till we are dismis-
 ' sed, at last, as God appointed a- Num. 6. 23.
 ' mong the Jews, with a bles-
 ' sing.

This admirable variety is, as
 I said, singularly useful to pre-
 vent all weariness and languish-
 ing in God's service, and to
 keep alive our attention
 and devotion throughout the
 same.

Secondly, observe the great
 conscience and care of the Church
 in providing of *so excellent a*
Form

*Form of serving God, and that
 for all places; even the meanest
 cures in the Land, that whate-
 ver be the weakness, infirmi-
 ties, and indispositions of some
 that minister, about holy things,
 the people have an wholesome sup-
 ply made for their edification
 and Salvation from the publi-
 que, that God's service may
 neither be wholly omitted nor
 unworthily performed; for which
 certainly we ought to give
 thanks unto God Almighty, as
 a great blessing. By this means
 the people of the Land are
 taught, and trained up every
 where to serve God acceptably with
 reverence and godly fear instruct-
 ed plainly, how to confess their
 sins penitently, to pray unto him,
 to bless and praise him, what to
 believe and what to practice — If
 they are not wanting in their at-
 tendance hertunto, And for
 such*

such who are altogether negligent, supine and careless there can be no remedy.

Thirdly, how groundless and preposterous is the zeal of those who contend with eagerness and passion (as about a matter of very great moment and importance) for a long extempore prayer of the Minister's own framing before the sermon? The plain english of which is this, that either the congregation hath not been praying all the while, till then; or hitherto they have prayed onely in the Churches language, the common prayers, now they must mend them and pray better of a particular man's enditeing. — Mistake me not; I condemn not that performance in it self, where managed with a besitting prudence and gravity, but censure it onely here so far, as it is used to cast a malignant

reflection on and undervalue the Churches Prayers, as not affording provision sufficient enough without it.

Fourthly, what a strange Spirit of giddiness were they acted by, who in the late unhappy times proclaimed the Common-prayers of the Church, one of the Plague-sores of this Kingdom, and thought (at least pretended so) they did God service by rending of that innocent and useful Book in pieces; yea and reckoned it a price worthy all the Blood shed in our long unnatural and uncivil Wars, to be rid of that imposition? But what a madness and sottishness are they overtaken with, who continue still to bespatter and vilifie so grave and excellent a compasse of truly Christian Devotion?

Fifthly, how much, and deservedly, are they to be blamed, who,

who, having the cure of Souls in these Dominions committed to them, do frequently corrupt and mangle so entire and wholesome a service, (and that notwithstanding their unfeigned assent and consent professedly given to each part of it, and the use thereof) omitting sometimes, & sometimes altering material parts of those sacred offices, which the most unquestionable authority hath appointed and the verctual consent of the whole Kingdom dedicated unto God? These draw on themselves the evil of Sacriledge by robbing God of part of his Glory, and the people of the benefit design'd them.

Lastly, to end all, How much ought they to be reprov'd, who willingly absent and excommunicate themselves from this Service of the Church? will come, it may be, to the Preacher's Sermon, but not to the

the Churches Prayers, or at least regard not, when they come, though they miss a great part of them; mind not to come at the beginning to take the beautiful and edifying method of the service along with them, and make no conscience at all of giving their attendance in publique, on the dayes set apart for Prayer?

If there be such sins as schisme and disorder, and there be any danger at all in those sins (and the Scripture, I think, is plain enough as to both) I know not how these Persons can be either justified or excused: Let them consider well of it.

A Paraphrase on the Lord's Prayer.

[Our Father,

Blessed God, the *Maker* and *Preserver* of all things, and *Father* of all mankind, but more peculiarly

peculiarly the *Father of our Lord Jesus Christ*, and of all *Christians* by and through him, in and by whom we also have the gracious priviledge to cull upon and come unto thee as *Our Father*.

Our heavenly Father, the *giver of all goodness*, whose *Wisdom, Power, and Bowels* do infinitely exceed those of *Earthly Parents*, even as *Heaven* doth *earth*, who yet art so in *Heaven* as to be every where on *earth*, to pity and relieve thy *Children*. Look down from *heaven*, the place of thy most glorious habitation, with an eye of favour, and accept of us, however unworthy, among thy returning *Prodigals*. Which art in heaven.]

The earnest desire of whose Souls at this time is, That thou [Hallowed be thy name.] maist be Acknowledged, Honour-
ed, Worshipped, and Glorified, in whatsoever it hath pleased thee

to make thy self known unto us by,
 in all thy holy attributes, in all
 thy excellent works of Creation,
 Providence, and Redemption,
 in all thy mercies and judgments,
 in all thy sacred Institutions,
 thy holy word and ordinances,
 in all the places, things,
 and Persons devoted to thy honour
 and service, by all thy reasonable
 Creatures, Angels and Men,
 by thy Church universal
 throughout the World, and
 our selves, as so many members
 thereof in particular.

[thy King-
 dom come.]

That thy Kingdome of Light
 and righteousness, the King-
 dome of thy grace, preparing
 for and introducing that of glo-
 ry, may every where obtain;
 and advance it self continually
 in our hearts and lives, and
 throughout all the Families and
 Kingdomes of the World to the
 utter destruction of the usurpa-
 tion

tion and Tyranny of *Sins* and
Satan, and death.

That *thy* will, and not our *[Thy will
be done]*
own, *thy* will and not *thine* ene-
mies, *thy* will, which is alwayes
Soveraigne, just and good, may be
actively obeyed in all *thy* com-
mands, and patiently, and cheer-
fully submitted to in all *thy* de-
crees and *disposals*;

And this as *sincerely*, *readily*, *In earth as
it is in hea-
ven]*
 and *perseveringly* by us the in-
habitants of *Earth*, as it is by
Saints and *Angels* in *Heaven*;
 that we may endeavour, as we
 are able, an imitation of, and
 conformity unto that happy
 place and company, to which
 we desire and hope at last to
 be translated.

And, since in the mean while *[give us
this day our
daily
bread]*
our whole dependence is upon thee,
in whom we live, and move, and
have our beings, vouchsafe us,
 we pray thee *day by day the things*;

H

wh

Prov. 30. 8. *which thou seest to be needful both for our souls and bodies. Feed us with the food that is convenient for us. Let all thy gifts and our enjoyments be sweetned with thy love and made effectual for our good by thy blessing.*

[And forgive us our
Trespases.]

And, least our sins, which are, we confess with grief and sorrow, many and great, should interpose, to hinder good things from us, or bring down that curse, which we have justly deserved, upon our heads, we most humbly beseech thee, not to impute them to our charge, but pardon and forgive them all according to the multitude of thy tender mercies, and the gracious declarations of the gospel-covenant sealed by the precious blood of thy dear Son. Whatsoever duty we have at any time omitted, which we ought to have performed towards thy divine Majesty, our neighbours

neighbours; or our selves; whatsoever trespasses we have committed in thought, word, or action, which we ought not to have done; whatsoever failings we have been guilty of, in our lawful and best performances; blot them all out of thy remembrance, and let them never rise up in judgment against us for our punishment by thy wrath and indignation here, or our final condemnation hereafter.

- Thus we are encouraged by thee to pray, because thou hast commanded us, who are so imperfect and evil, <sup>[As we for-
give them
that tres-
pass against
us.]</sup> every one from his heart, to forgive our offending brethren; and thus we are further encouraged to hope, because we feel thy grace inclining our hearts unto such mercy and compassion towards them. Forgive us therefore, good Lord,
freely

[And lead
us not into
temptati-
on.]

freely and fully, all that is past;
And that we may not run
further into the *like guilt* for
the *time to come*, since we live
in this world among a multitude
of *Snares*, and our Souls have
divers *enemies* that watch conti-
nually to do them mischief, to
entice or affrighten us from the
paths of wisdom and righteous-
ness to folly and iniquity, grant
that we may carefully shun the
temptations every where laid for us,
and ever leave us without thy
aid and succour to our own weak-
ness, or the *malice power and*
subtilty of the wicked one;

[But deli-
ver us from
evil.]

But by thy mighty and season-
able. help rescue (and deliver us
from all evil, both of sin and dan-
ger, from the evil one, 'that go-
eth about like a roaring Lyon and
'wily Serpent seeking whom he
may devour, from our own evil,
treacherous and, deceitful hearts,
from

from this present evil world,
and from everlasting death and
misery.

All this, most gracious Father, i[For thin
we are emboldned to ask at ^{s the King-}
thy hands with confidence, that ^{dome and}
thou wilt hear and answer us; for ^{the power}
thine of right is the Kingdom and ^{and the}
dominion over all; thou art ^{glory, for}
Almighty in power and 'able' to ^{ever and e-}
'do for us exceeding abundant-
'ly above whatsoever we can ask
'or think; and thy goodness is thy
chiefest glory, to whom it belongeth
to regard the petitions of thy de-
vout suppliant, as in former
ages, so now and for evermore:
for thou art the same and chang-
est not.

And therefore both to renew Amen.
these our requests and testify
our belief and expectations, as to
the granting of them, we con-
clude with an hearty Amen, So
be

(102)

be it, O Father; and so we
trust it shall be unto thy Chil-
dren and Servants according
to thy word, Amen and A-
men.

FINIS.



